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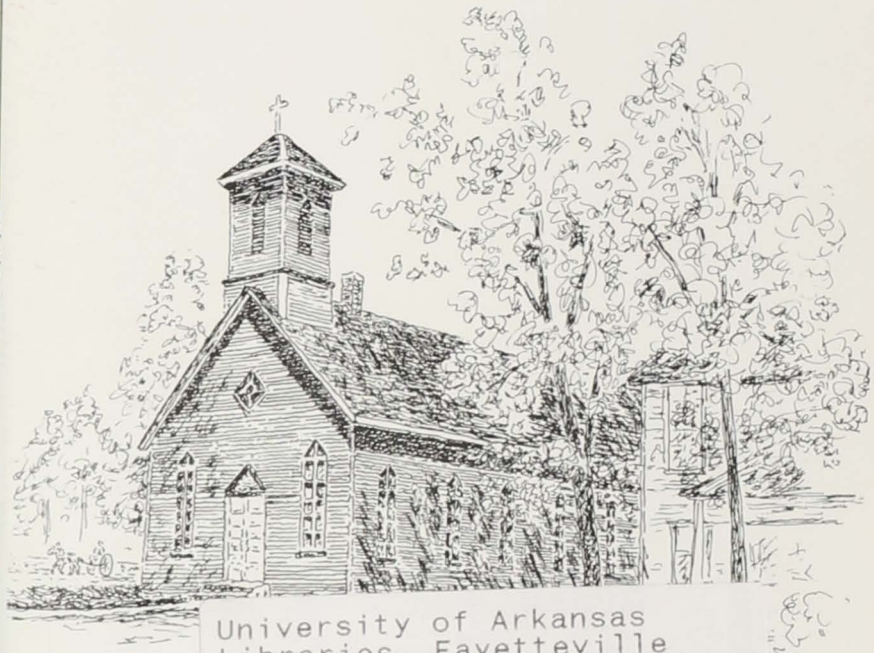
Flash Back

Washington County Historical Society



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118 East Dickson Street, Fayetteville, AR 72701

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FLASHBACK

Washington County Historical Society
Preserving the Past for the Future
Volume 53 **Autumn 2002** **Number 4**

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Cover: The first St. Joseph Church in Fayetteville sketched by Kay Corso from a photograph.

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A HISTORY OF ST. JOSEPH CHURCH

GRETCHEN GEARHART

The people of St. Joseph Parish, Fayetteville, Arkansas, moved to a new home on Starr Road in August 2002 after 130 years on Lafayette Street, so it seems appropriate to look back to their beginnings and tell the story of the Catholic community in Fayetteville from 1844 to the present, of the valiant priests and lay people who served the church as it developed from the small Irish community of worshipers to a thriving multi-cultural parish of more than one thousand families.

On March 10, 1844, the year after the creation of the Diocese of Arkansas, the ordination of an Irish-born priest, Andrew Byrne, as Bishop of Arkansas took place at St. Patrick's Cathedral in New York City. Soon after, he and two priests, Fathers John Corry and James Donahoe set out for Arkansas by way of New Orleans, arriving in Little Rock on June 4.

Not long after their arrival Bishop Byrne sent Father Corry to Fort Smith to build a church.[1] Father Corry was a man of independent means, having been a merchant in Boston prior to ordination.[2] While stationed in Fort Smith, he traveled over the Boston Mountains, no doubt by horseback, to Fayetteville, where he purchased 440 acres of land for church purposes. According to a 1925 history of the church in Arkansas, "His ambition was to establish an Irish Catholic colony, with Church and school as center."[3] He built a log chapel on the land which was in use until the Civil War. When Father Corry learned that Bishop Byrne

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Gretchen Gearhart is editor of *Flashback*. This article is taken from her booklet, *Faith and Fortitude: A History of St. Joseph Church, Fayetteville*, published in September 2002. She is a native of Fayetteville and has a B.A. in history from the University of Arkansas.

The Flynn cabin, site of the first Masses in the Fayetteville area (St. Joseph archives).

planned to locate the church and college he envisioned at Fort Smith instead of Fayetteville, "he felt a bitter disappointment and went back to New York."[4] On January 12, 1847, Father Corry deeded over the land to Bishop Byrne for the sum of $1.00. Settlement of the land by Irish families had begun in 1846 with the arrival of the William Flynn family.[5] The bishop made additional land purchases in 1854 and 1856, making his total holdings 630 acres, all near what is now Mission Boulevard and Crossover Road.[6] More Catholic families soon settled on plots owned by the bishop, making payments to him and his successor, Bishop Edward Fitzgerald, as they were able. A Flynn family document from the Collector's Office, Washington County, Arkansas, April 25, 1875, reads, "Received of Edward Fitzgerald, the sum of $54.60 dollars, amount in full for all taxes for the year 1871."

The earliest recorded baptisms in Fayetteville were performed by Father Peter Walsh in 1847: William, son of slaves

Bob and Alera, and Judith, daughter of Kate, a slave, on February 15. Five days later Father Walsh baptized Alira (Alera?), a forty-five-year-old slave, and her daughter Miranda, and on December 5, Augustus Merrill, legitimate son of James Merrill and Elisabeth Dixon.[7] A man named J. B. Costa sponsored the slaves.[8] Would that more were known about these people. One wonders if they were accepted by the Irish families and attended Mass in the log chapel.

An early mention of the presence of priests in Fayetteville comes from Miss Sophia Sawyer, a missionary well known in Fayetteville history as the founder of the Fayetteville Female Seminary, who wrote to the American Board of Commissions on Foreign Missions in January 1846: "The Priests are among us—one of them attended our first criminals in prison and on the gallows—and for the first time after the execution my ears were saluted with excited inquiry, 'Miss S, Miss S, where is purgatory! What is it? The priest says Mrs. Burnett (meaning the woman who was hanged) is gone there.'"[9]

Priests from Fort Smith served the Fayetteville area until 1881, making the arduous trek over the mountains by horseback. Father Laurence Smyth was the first to make regular visits. Beginning in 1857 he came two to four times each year, with the exception of the Civil War years, when there were no visits by a priest for four years.[10] Diocesan records show Father Laurence Smyth as the first priest assigned to St. Joseph's Parish (1870–1872), followed by his brother, Father Michael Smyth, (1872–1880).

Father Michael Smyth was ordained in Fort Smith on Trinity Sunday 1871. For twenty-nine years he assisted Father Laurence and was also a missionary to Northwest Arkansas and Indian Territory.[11] A memorial to Father Laurence contains a chapter remembering Father Mike and describing the nature of his ministry:

> After his ordination the young priest was assigned to a missionary territory, embracing at that time the five nations of the Indian Territory, which was then a part of the Arkansas diocese . . . He was untiring in his efforts to establish churches that offered but little financial encouragement, yet in the face of at times seemingly unsurmountable obstacles, he built the church at Fayetteville, at Van Buren and one at Atoka, in the Choctaw Nation . . . He was forced to visit his stations by overland, and for weeks at a time he was in the saddle going from point to point . . . He suffered all the hardships of the missionary priest in a thinly settled territory.'"[12]

Father Michael died on June 7,1900, of blood poisoning from a fractured thumb.[13] His brother's death occurred five months later.

The visiting priests celebrated Mass first in the log cabin on the Flynn property and later in the Flynn home until a frame church was built at the corner of Lafayette and Willow, on a plot of land purchased by Maurice Coffey for $100 and donated to the church. The July 20, 1872, issue of the *Fayetteville Democrat* carried this item, "Rev. Father Smythe of Fort Smith will deliver a lecture at the Court Hall in this city on Tuesday night the 30th inst., [*sic*] the proceeds of which will go towards the erection of a Catholic Church building at this place. Let's all attend. Price of admission only 25 cents." Bishop Edward Fitzgerald dedicated the church in June 1878. At this time the parish, which had been know as St. Mary's or Mount Saint Mary's, was named for St. Joseph.[14] This church building served until 1936. John Flynn, a descendent of early settler William Flynn remembers attending Mass there: "It was filled to overflowing. People dressed for church, men in suits, women in long dresses and hats. It was hot in summer, and the only relief was from handheld fans."[15] Bess Reed remembered the winters: "A pot bellied stove with pipe going straight thru the

roof was the heating equipment in the old church. Wood was either too long or too short. If it did burn those near it roasted and the rest of us had frost bitten toes and fingers at the end of Mass. There are two of the original seats in the rear of our church now and you have only to sit one time in them to know what faith and fortitude the founders of this parish had."[16]

Father P. J. Reilly of Boston was St. Joseph's first resident priest. Until a room was built for the priests adjoining the church, the Byrnes family gave him a room and the Coffeys, his meals. Fr. Reilly served only from 1881 to 1883. After that priests were in residence only intermittently until after World War I.[17]

The first Catholic cemetery in Fayetteville is a plot on the Flynn farm not far from the log house that served as a chapel. William Flynn and his wife and two Coffey children are buried here. His descendant, also William Flynn, has an undated clipping of the pioneer Flynn's obituary:

> Death of "Uncle Billy" Flinn
>
> Mr. William Flinn, one of the oldest residents of the County, died at the home of his son, Wm. Flinn, Jr., three miles northeast of the city, Tuesday morning last, aged 84 years. He was a native of Cork county, Ireland, and came to this State in 1847, having previously resided a short time in Providence, R.I. His first home in Arkansas was in this county, settling on the place where he died. His wife, who accompanied him here, died in 1856. He was the first of the industrious colony of Irish immigrants who settled the tract of land northeast of the city, purchased many years ago by Father Curry [*sic*] whose descendants still live in that neighborhood and are among the best people of our population. Mr. Flinn raised a family of four sons and four daughters, one son and three daughters surviving him--Mrs. M. Coffee and Mrs. Jack Foster, of this city;

> Mrs. M. O'Connell , of Fort Smith; and Mr. Wm. Flinn, of this county. There was no man more respected than "Uncle Billy" Flinn, and he leaves to his descendants the heritage of an untarnished name. He was a devout [C]hristian, scrupulous in all his dealings and a friend who could be trusted. His funeral was largely attended on Wednesday, many being from the city, and he was interred in the family burying-ground, Rev. Father Amandolini officiating.

Later Patrick Hennessey, one of the early settlers, donated land for the cemetery on Highway 45 which is still in use.

A living link from the nineteenth to the twentieth century was Mary Elizabeth McCoy Byrnes. She came to Fayetteville with her parents in 1859, when she was five years old. The family settled on part of the land east of Fayetteville acquired by Bishop Byrne. Her parents sent Mary to St. Anne's Academy in Fort Smith. In her old age she still remembered the long trip to Fort Smith by team over the Boston Mountains and then by boat across the Arkansas River. She and Albert M. Byrnes were united in holy matrimony in 1872 in the chapel in the Flynn home by Fr. Michael Smyth. In 1874 Albert Brynes built a home for his family at 228 East Lafayette, diagonally across the street from the frame church. Byrnes was a builder and contractor whose name is connected with the establishment of the Fayetteville City Hospital. Not only was he one of the builders of the hospital, but he represented St. Joseph Church as a member of the Board of Control.[18] Byrnes erected more than four hundred public buildings, business buildings, and residences in Fayetteville.[19] The priests who traveled on horseback to minister to Catholics in Fayetteville often stayed in the Byrnes home. Mrs. Byrnes laundered the altar linens, cared for the vestments, and made the altar breads. In 1885 Father Philip Maurel organized an altar society, with Mrs. Byrnes as president.[20] On her 100th birthday in 1954, Father Edward

Maloy bestowed on her the Papal Blessing in recognition of her lifelong service to the Catholic Church in Northwest Arkansas.[21] Her daughter, Dorothy Byrnes Benbrook, followed in her mother's footsteps, caring for the altar linens, leading the choir, and teaching catechism.[22]

Father Pietro Bandini, the founder of Tontitown, served Fayetteville in 1899–1900, 1906, 1909, and 1911–1914. Father Bandini had brought a group of Italians from Sunnyside Plantation in southeastern Arkansas to land west of Springdale that he had purchased from the state government in April 1898. They named their town after the explorer Henri de Tonti and soon built a church, also called St. Joseph. Father Bandini established a parochial school, St. Joseph's Academy, in Fayetteville in 1916 under the guidance of Ursuline Sisters from Springfield, Missouri. Classes were first held in a former home on Washington Avenue, then in the remodeled rectory on the church grounds, which was dedicated Sunday, October 24, 1920, by the Right Rev. Bishop John B. Morris. Each room of the building was separately blessed, after which all proceded to the church for Mass. The children's choir sang during the Mass, concluding with "Holy God, We Praise Thy Name." [23]

An account in William S. Campbell's *One Hundred Years of Fayetteville* says that in 1919 "the Ursuline Sisters purchased the Lee Reding Putman home on Hill Street with the intention of converting it into a boarding school for young ladies." The home had been a wedding gift to Mrs. Putman from her father, Albert Byrnes, and was named St. Helen's in her memory. The school first opened for a six-week summer term. Then in October 1922 the *Guardian* carried an advertisement for St. Helen's as a home for women attending the University of Arkansas conducted by the Ursuline nuns. On October 21, 1922, the home was dedicated as St. Helen's Convent. Bishop Morris and five priests were in the procession. The Litany of All Saints was chanted by the clergy

and Bordese's Mass in G minor and Jubilate Deo were sung by two soloists.[24] St. Helen's Convent and Boarding School continued until 1927. Meanwhile, Sisters of Mercy came from Little Rock to take charge of the parochial school. The school did not endure, perhaps because the number of Catholics was so small. "The enrollment has seldom been for forty in the grammar grades. Classes are so divided that each of the two teachers conducts classes for four grades."[25] The downstairs rooms of the building were then rented to a private nursery school and kindergarten run by Mrs. Joe Campbell, while the upstairs served as the priest's living quarters.

An earlier attempt to establish a school had an even shorter history. On Sunday, January 25, 1914, the doors of the Incarnate Word Academy opened to the public, an event described as "a turning point in the history of Fayetteville."[26] Only five months later the twenty-one Sisters of the Incarnate Word of the Blessed Sacrament, who had come to escape a war in Mexico, left when their superior assigned them to Cuba.[27]

In the 1930s nuns from Tontitown taught catechism classes at St. Joseph's. Ellen Coffey, a granddaughter of pioneer Maurice Coffey, tells that from the time she was in first grade until she finished eighth grade, her parents would go to Tontitown on Sunday after the 8:00 a.m. Mass to pick up two nuns and bring them to Fayetteville to teach the *Baltimore Catechism* to the children. The Coffeys would then drive the nuns back to Tontitown.[28]

St. Joseph's acquired its first resident pastor in June 1916. Rev. Walter J. Tynin, S.T.L., who was the first native-born Arkansan ordained for the Diocese of Little Rock, had been appointed pastor of St. Joseph's and would also serve Rogers and Benton County. He arrived in Fayetteville on June 30 and on Saturday once more placed the Blessed Sacrament in the church. Probably in gratitude for Father Tynin, the Ladies Altar Society

decided to furnish the remainder of the pastor's house. These estimable ladies also served a business men's dinner twice a month and did the laundry and cleaning for the church. The *Guardian* also reported that the trustees of the church would see to the well and assure that it was filled as required by law. [29]

The historical record is not clear regarding the parish property at Lafayette and Willow. The frame church dedicated in 1878 faced Willow Street. Some accounts say that part of the property served as a cemetery until Patrick Hennessey donated some land on his farm east of town for that purpose. In 1885 a small room added to the frame church provided living quarters for the priests. A. M. Byrnes built a house for the priests south of the church in 1888. In 1920 this rectory was remodeled for use as a school and living quarters for the sisters. This building was later moved to the east, facing Lafayette, now site of the school playground.[30]

With the laying of the cornerstone for a new edifice on the corner of Lafayette and Willow on July 18, 1936, St. Joseph's parishioners rejoiced that the congregation would soon have a more comfortable house of worship. Built of hollow tile and brick veneer, the building included a vestibule, nave, and sanctuary, and rooms on the east and west to be used as sacristies, and an above-the-ground basement. The completed building was dedicated by Bishop John B. Morris on November 8, 1937.

In attendance were people who were descendants of the pioneer Catholic families: Mr. and Mrs. W. J. McCoy, Mr. and Mrs. A. M. Byrnes, and the Smythe, Flynn, Hennessey, and Coffey families.[31]

Vivid in the memory of longtime members of St. Joseph's is the tragic fire which took the lives of the pastor, Father Charles McCauley, and a visiting priest, Father Dollarton, on Christmas Eve 1946. Father McCauley was ill with influenza, and the night was extremely cold. An explosion in an overheated gas stove

The red brick church at Lafayette and Willow in 1948 (Diocese of Little Rock Archives).

started a fire. Ellen Coffey and her family were at the scene before the fire engines arrived. The housekeeper, who lived downstairs, tried to save the men, but rescue was impossible due to the intensity of the flames.[32]

In 1948, after more than twenty years without a school, under the leadership of Father Francis J. McKee the parish acquired a residence on the corner of Lafayette and Walnut and opened a school there with 39 pupils taught by Benedictine sisters from St. Scholastica in Fort Smith. A school history in the St. Joseph School *Heritage Cookbook* gives these details:

> Sister Ernestine was the principal; she was accompanied by Sister Regina Marie and Sister Herman Joseph . . . The nuns lived upstairs and taught classes downstairs. Tuition was $2.00 for Catholics and $5.00 per month for non-Catholics. The sisters were paid $35.00 monthly. In 1954, the school having grown to 105 students, Father Edward Maloy had the

St. Joseph's School on dedication day, January 6, 1948(Diocese of Little Rock Archives).

old frame house razed, the ground cleared, and construction begun on a much needed school building. From September 1954 until April 1955, the 105 pupils and their teachers carried on a full school program with eight grades in the basement of the old church building which was then the cafeteria. On April 17, hundreds of people turned out for the open house of the new school building. Architect T. Ewing Shelton of Fayetteville designed the half-hexagon shape of the classrooms and named his exclusive design "maximlite" to describe his use of natural lighting through glass blocks. Bryce J. Davis was the contractor, and the total contract price was $76,333.19 or $8.27 per square foot. After the move into the new building, the students continued to take meals in the cafeteria of the old church building (downstairs).

Sister Ernestine gave up the principalship due to ill health

in 1952, and was briefly succeeded by Sister Annunciata. In 1953, Sister Augustine became principal, Sister Romana was convent superior, and teachers were Sr. Regina Marie, Sr. Anita, and Sr. Mildred who taught music. A ninth grade was added in September of 1956.[33]

In addition to her duties at the school, Sister Mildred Dunn operated a music school, the Benedictine Studio. Her piano students won many awards in state competitions. Her impressive background included degrees from the American Conservatory in Chicago, post-graduate work at Columbia and Northwestern Universities, and a scholarship to the American School of Music at Fontainebleau near Paris, France. When she announced her intention to return to Fort Smith in 1970, a committee from the community organized an appreciation banquet at the Fayetteville Holiday Inn "to express appreciation for Sister Mildred's valuable contributions in forwarding music education and appreciation."[34]

An all-day kindergarten with teachers Susann Heckel and Lois Heckel gave support to the school for about seven years beginning in 1955, as many non-Catholic parents enrolled their children.[35]

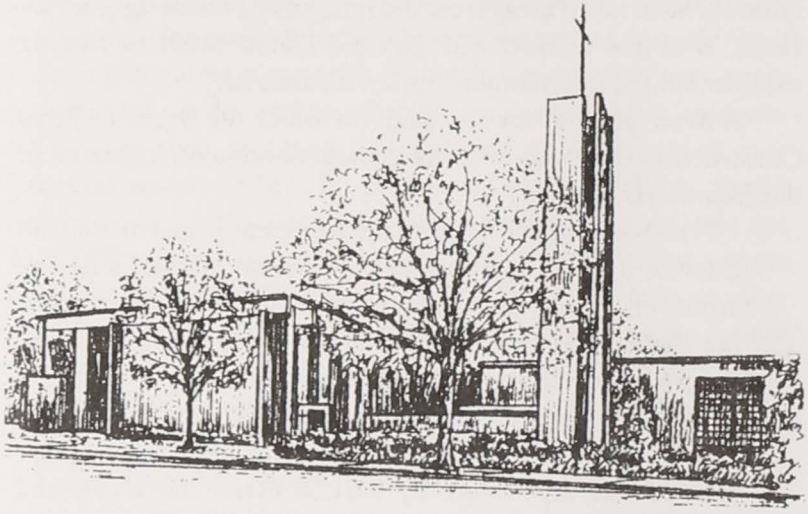
When in 1969 their request for raises was denied, the Benedictine sisters announced their intention to leave. It is said that Father Maloy could not accept the Benedictine sisters' decision to abandon their traditional habits and thereafter was less open to their needs. The Franciscan Sisters of Wheaton, Illinois, joined the teaching staff in 1971. Four lay teachers were also on the staff.[36] In the years following, enrollment dropped below acceptable levels, and the school's continuance was in jeopardy. Parishioner Fred O'Baugh led the effort to bring two Franciscan brothers to the school in 1981. Brothers from that order remained until August 1996. From 1982 to 1986 Brother Andrew Schmidt served as principal. He was followed by Ann Ferrell Wilson, who served for ten years.[37] During her tenure a six-classroom addition

made room for the nearly 300 students and 14 teachers. Deacon Chuck Marino succeeded Mrs. Wilson in 1996. The current principal, Paula Thiessen, took over in 1999.[38]

The pastor with the longest term of service to St. Joseph was Father Edward R. Maloy, who arrived on January 1, 1951, and served until 1973. Under his guidance the parish built both the present school and church. His was not an easy task: parishioners who attended a meeting to discuss plans for the new church recall loud arguments and walkouts by people who felt the parish could not afford to build. Many transferred to St. Thomas Aquinas Church at that time.[39] St. Thomas Aquinas Parish had been created in 1951 to serve the Catholic students and the faculty associated with the University of Arkansas.

Father Maloy bought the home across the street from the church at 318 East Lafayette to serve as a rectory. This high Victorian-neoclassical revival home, which has recently been renovated, was built in 1898 by Albert Byrnes, builder of the first St. Joseph Church. It is listed on the National Register for Historic Places. Father Maloy and his mother lived there, and later the Benedictine sisters took over the house. It was here that Sister Mildred had her piano studio.

Possibly the building of the church on Lafayette and Walnut was Father Maloy's most challenging undertaking. The Second Ecumenical Vatican Council (1962–1965), called by Pope John XXIII and popularly known as Vatican II, although it produced no dogmas, resulted in years of confusion in the Church as to how to carry out its directives. In 1967 the parishioners of St. Joseph's approved a plan designed by Fayetteville architect Ernie Jacks in partnership with Warren Segraves for a traditional church with a center aisle leading up to the altar, a baptistry in the front of the sanctuary, and a choir loft in the rear. Then directives from Rome



The church and school at Lafayette and Walnut Streets which served St. Joseph Parish until August 2002 (Sketch by Kay Corso).

indicated that the baptistry must be at the entrance to the church, symbolizing entrance into the faith, that the choir be seated within the congregation, and that the altar placed so the priest faces the people. Jacks and Father Maloy interpreted these directives as best they could, even traveling to Little Rock to consult with the chancery office, where they found uncertainty among the hierarchy. Jacks revised his plan and construction began. Though the overall design of the church is according to this plan, some features were changed or omitted: the Stations of the Cross were to be tapestries designed by a nun at St. Scholastica's Convent in Fort Smith, the large stained glass at the front of the building was to represent St. Joseph in muted colors, the spotlight over the altar was to come down to within seven or eight feet of the altar and a similar light was to illuminate the baptistry, uniting the two elements. These omissions and more recent alterations to the

building have taken away from the integrity of the design, which Jacks, who had worked with Edward Durell Stone, a leading exponent of the International Style, had created.[40]

A description of the building, for which the Brennan-Boyd Construction Company was the general contractor, appeared in the *Guardian*:

> The building conforms to the liturgical norms of Vatican Council II, has a small chapel for private Masses, a sound-proof "cry-room" for parents carrying infants to Mass, and a fan-shaped seating arrangement that places the entire congregation close to the Altar of Sacrifice.
>
> A bell tower, separate from the church is equipped with verdin 680 Carillons. Furnishings for the church were provided as memorials by parishioners. The altars and Baptismal font were supplied by Midwest Marble of Tulsa, and statuary is handcarved from Italy.[41]

Bishop Albert L. Fletcher dedicated the church on Sunday, September 22, 1968.

Rev. Leo Reidmuller (1973–1975) succeeded Father Maloy and was by all accounts a much loved pastor. However, he served only two years. His successor was Rev. Rudolph E. Maus (1975–1993). Father Maus had been pastor briefly in 1939, when he was twenty-four years old and newly ordained. Father Maus, later Monsignor Maus, served until his retirement at the request of Bishop McDonald in 1993. "A thrifty German who took no salary, cut the grass, and shoveled snow," he is also remembered as a fine storyteller who loved to fish and tend his vegetable garden behind the rectory. During his tenure the parish was able to pay off its mortgage on the church.[42]

The year 1993 brought major changes to St. Joseph Parish. Following Msgr. Maus's retirement on June 1, St. Thomas Aquinas University Parish and St. Joseph combined under Father Mark Wood, who was already pastor of St. Thomas. By August

1994 St. Thomas and St. Joseph separated. The cost of maintaining the property at St. Thomas had proved to be difficult to meet without its own parishioners. St. Thomas was once again a university parish, and membership was restricted to students, faculty and staff, and their families, and the diocese took over financial responsibility. In October 1994 St. Joseph's Parish purchased a 2500-square-foot house on Hillcrest Avenue for $115,000 to serve as a rectory, thus providing the pastor a home removed from his office with space for visiting priests or other guests. Other properties owned by the parish include the former rectory at 310 Sutton Street, which was renamed Holy Family House, and a duplex at 346 Willow Avenue, Guardian Angel House, which were used by the school and for parish activities.

The Pastoral Council took a major step in December 1995 when it accepted a long-range plan calling for purchase of land and construction of a new church and fellowship hall and formed four committees to oversee the process: Land Acquisition, Jim Mitchell, chair; Architectural Design, Walt Stephens, chair; Building Fund, Bob Mahler, chair, and Christian Catholic Education, Ann Ferrell, chair. Paul Warren coordinated the efforts of these committees as chair of the Long-Range Implementation Committee. A survey taken in early 1996 indicated that most parishioners were in favor of the plan but were not willing to pledge adequate funds for such a project. In January 1997 the Pastoral Council approved the purchase of 18.5 acres of land on Starr Road, east of the city off Mission Boulevard for $427,000. In February 1999 Father John Antony presented to the Parish Council a new proposal from the Core Team (successor to the above-named committees) to build a combination worship center, parish hall, school, and parish offices with seating for one thousand at an estimated cost of $3 million. Hight-Jackson Associates were the architects for this phase. A campaign in the fall of 1999 under the direction of Kara Rago to raise $2 million

in pledges toward the cost of construction of a Worship Center and Educational Center exceeded the goal by $43,000. Proceeds of the sale of the property on Lafayette will also go toward the project. On May 9, 2001, Bishop Sartain signed the building contract with Nabholz Construction Corporation, and a groundbreaking ceremony took place on June 5. The Worship Center and Educational Facility were completed in the summer of 2002. The Worship Center will serve as the church for the St. Joseph Community until, following a second capital campaign to raise the necessary funds, a sanctuary is constructed at the site.

The Educational Facility consists of 20 classrooms for St. Joseph's School including classrooms for music, art, computer lab, and the library for grades kindergarten through seven, as well as a pre-kindergarten class for four-year-old children. Additional rooms will house the parish offices and provide space for parish activities.

Parish obligations in the area of social justice were a continuing concern. In January 1997 the Social Justice Commission reported making contributions representing ten percent of a bequest to the church to the Salvation Army, Cooperative Emergency Outreach, Catholic Relief Services, Northwest Arkansas Free Health Clinic, and the St. Elizabeth Health Center in Gould, Arkansas. St. Joseph's is well regarded in the Fayetteville community for its continuing financial support, volunteer hours, and regular food collections for Cooperative Emergency Outreach. Recently the parish has increased its efforts to respond to the needs of mentally challenged members.

For several years, since the first visit by founder Father Emil Cook, Mission Honduras has enjoyed support by parishioners of St. Joseph's. Mission Honduras operates schools for children in that country who have no other means of acquiring an education, giving them a means to become self-supporting. Parishioners of St. Joseph and St. Thomas Aquinas provide monetary support for

individual students. Some have visited the missions for a week or more, doing whatever work was necessary to better conditions there.

As large numbers of Hispanic people began moving to the area, the Northwest (Arkansas) Deanery took steps to serve the many Catholics among them. At first Father Wood alternated with Father Richard Oswald of St. Vincent de Paul Church, Rogers, in saying Mass in Spanish at St. Vincent's. Then in 1994–1995 the Deanery arranged for Vincentian priests to move to Northwest Arkansas to minister to Hispanics. All parishes in the Deanery share in the expenses for this ministry. Vincentians who served include Father Rex Hays, Father Tom Stehlik, and Father Miles Heinen. St. Joseph's has had a Mass in Spanish at 2 p.m. every Sunday since 1994. A representative of the Hispanic community serves on the St. Joseph Parish Council, and the community has its own religious education program focusing on the preparation of children for their first communion. The Legion of Mary, which meets weekly to say the rosary, has a Spanish-speaking group. Bilingual Masses are held several times each year. The entire parish is invited to join in celebrating the Feast of Our Lady of Guadalupe on December 12.

The youth ministry plays a vital role in the formation of young people with the Life Teen program and their participation in the liturgy as well as social activities such as a spring-break ski trip.

In August 1998 St. Joseph Parish welcomed Father John Antony as pastor. Father Antony was born in New Delhi but moved to the United States with his family when he was seven. Father Antony spent less than a year in Fayetteville, however, as Bishop Andrew J. McDonald sent him to the Catholic University of America in Washington, D.C., to study canon law. During June of that year Father Jose Thelekkatt, S.D.B., from India, served as priest-in-residence. The current pastor, Rev. Paul Worm, arrived

in Fayetteville on July 5, 1999. A native of Arkansas, Father Worm was ordained on May 28, 1988, and previously served at St. Mary's and St. Patrick's in North Little Rock.

Changes in pastors meant changes in the Parish Council. This is to be expected, as its method of operation, and even its title, may it be Parish Council or Pastoral Council, is up to the pastor. The January 1999 minutes state that "In the past the council focused on commission work but now has gone through the transition to become an at-large council. As such the council has moved relatively closer to the pastor and further from the day-to-day work of the commissions."[43] Diocesan guidelines allow for a choice between the commission and at-large models. Under the at-large model some members are elected by parishioners and others are appointed by the pastor. At present seven are elected members and three are appointed for staggered terms. They meet monthly and proceed according to the pastor's agenda, with time reserved for members' concerns. The Finance Council, which is called for by canon law and is subject to the Parish Council, consists of nine parishioners who are appointed in consultation with the Parish Council, is concerned with all temporal obligations of the Church. At its September 2000 meeting the Parish Council adopted a mission statement: "St. Joseph Parish is a Catholic, multi-cultural community dedicated to using our God-given talents to live and proclaim Jesus Christ in our community through worship, our Catholic school, elementary and adult religions education, service and evangelization."[44]

St. Joseph Church held its first Masses in the Worship Center on Starr Drive on the weekend of August 25, 2002, and on Thursday, September 26, celebrated the Rite of Blessing of the Worship Center and Educational Facility by Bishop Sartain.

The move to the new location after 130 years on the same ground was wrenching for some parishioners. Most, however,

were grateful for the commodious worship space, the generous parking lot, and a school with space for all its programs.

Priests serving St. Joseph Parish:

1870–1872 Rev. Laurence Smyth
1872–1880 Rev. Michael Smyth
1881–1882 Rev. P. J. Reilly
1884–1890 Rev. J. P. Maurel
1890–1891 Rev. D. A. Amandolini, OSB
1891–1893 Rev. P. P. Mazuret
1893–1896 Rev. Patrick Enright
1897–1898 Rev. Hugh L. Magevney
1899–1901 Rev. Peter Bandini
1902–1904 Rev. W. J. Carroll
1904–1906 Rev. P. H. Boyle
1906–1908 Rev. Peter Bandini
1908–1909 Rev. J. Rabokowski
1910 Rev. Louis Setter
1911–1914 Rev. Peter Bandini
1915 Rev. J. K. Kenney
1916 Rev. W. J. Tynin
1917 Rev. E. P. Garrity
1918 Rev. E. J. McElhone
1918 Rev. A. Quante, OSB
1919–1920 Rev. W. J. Tynin
1921 Rev. J. A. McQuaid
1922 Rev. A. Metz
1923–1926 Rev. L. F. Saunders
1927–1928 Rev. J. E. McBarron
1929 Rev. P. F. Desmond
1930–1932 Rev. Thomas Walshe
1933–1936 Rev. W. J. Tynin
1937–1938 Rev. John C. Flaherty
1939 Rev. R. E. Maus
1940–1946 Rev. Charles McCauley
1947–1950 Rev. Francis J. McKee

FLASHBACK

1951–1973 Rev. Edward R. Maloy
1973–1975 Rev. Leo Riedmuller
1975–1993 Rev. Rudolph Maus
1993–1998 Rev. Dennis Mark Wood
1998–1999 Rev. John Antony
1999- Rev. Paul Worm

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23. *Fayetteville Democrat*, October 26, 1920.
24. *Guardian*, October 14, 28, 1922.
25. Campbell, 59; *Guardian Silver Jubilee Edition,* 1935.
26. *Southern Guardian*, January 31, 1914.
27. Ibid, May 16, 1914.
28. Ellen Coffey, conversation with author, July 12, 2000.
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31. Copy of a clipping in the archives, St. Joseph Church.
32. Westermeier, "The Catholic Church in Fayetteville, Arkansas."
33. St. Joseph's School History in *Heritage Cookbook*, St. Joseph School, 1984-1985, 15. (Photocopy in archives of St. Joseph Church.)
34. *Northwest Arkansas Times*, May 6, 1970.
35. Rita Ferrell and Adele O'Connell, conversation with author, July 28, 2000; *Heritage Cookbook*, "School History," 16.
36. *St. Joseph School 1998-99* yearbook
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40. Ernie Jacks, conversation with author, Fayetteville, AR, August 8, 2001.
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44. Ibid., September 14, 2000.

FIFTY YEARS OF ECONOMIC GROWTH IN NORTHWEST ARKANSAS

DARRELL SPRIGGS

The boom that has enveloped our state in the past fifty or so years has astounded residents of Arkansas and the U.S. business community. The stories of Wal-Mart in Bentonville, which has become the number one retailer in the world, of Tyson of Springdale, the world's number one purveyor of chicken, and J. B. Hunt of Lowell, the nation's largest trucking company, have become the subjects of legends.

All of this and much more did not happen all at once or by lucky accident. It is the full development of a program which began at the end of World War II, when the economy of Arkansas was at a point of crisis. The early 1950s noted an absolute decline in population, a drop in gross domestic product, and numerous pressing social needs. World War II had not brought the surge in economic activity in Arkansas that had occurred in Texas, Mississippi, Alabama, and a number of other southern states. Arkansas, unfortunately, carried the image of bare feet, moonshine, and bazooka music to the outside world. A number of leaders in Arkansas determined that this image must change. A new governor, Sidney McMath, who was elected in 1949, was featured on the cover of *Time* magazine as a forward looking advocate of new industry and a more modern image for the state.

Darrell Spriggs is emeritus professor of economics at the University of Arkansas. He states that this article does not profess to be a scholarly research paper. Now eighty-four years old and in failing health, he does not have the energy or library facilities to do that type of study but has been urged by kind friends to narrate some of the events of the past fifty years which played a part in the boom in Arkansas's economy.

Industry leaders such as J. Hamilton Moses, president of Arkansas Power & Light, took active roles in the newly formed Arkansas Economic Council (AEC). Arkansas congressman Clyde Ellis played a valuable role in establishing the Rural Electrification Administration in Washington and developing electric co-ops to bring power to rural America.

However, in addition to its poor image, technological change contributed to Arkansas's economic problems. The advent of man-made fibers such as nylon and Orlon brought decline to the cotton industry, which had been the backbone of the economic structure of Arkansas. At the same time, the farm machine industry began the introduction of much larger labor-saving farm machines. The out-migration of semi-skilled farm labor of Arkansas to the industrialized areas of the upper Great Lakes was intensified. Another out-migration of labor at the upper end of the labor force occurred because of a lack of job opportunity for college graduates and the absence of upper level graduate education in business in Arkansas. An ill-timed remark by John Tyler Caldwell, then president of the University of Arkansas, that "Arkansas will probably always be a training ground for executives" helped to bring about a change in administration, even though the remark was probably true at that time.

In an interview in 1949 with Dean Paul Milam of the University of Arkansas College of Business, your author was informed that he had been hired for three reasons: to teach undergraduate economics, to help develop and put into action an MBA program and eventually a PhD program in business, and to aid the Arkansas Resources and Development Commission in attracting new industry and thus create more employment in the state. In a study of the U of A's situation, representatives of the North Central Association and the American Collegiate Schools of Business stated that to have a reputable accredited graduate program, the university needed to do the following: secure a better

library (the current library was barely adequate for undergraduate instruction and certainly not adequate for a graduate program); secure more faculty with terminal degrees; and include more diversity in the faculty (the PhDs at the time were predominantly from the South and especially from the University of Texas). Representation on the graduate faculty should reflect all areas of the United States. The situation at Arkansas was not unique, however, because not only Arkansas, but also Mississippi had no graduate program in business, and states such as Oklahoma, Louisiana, and Alabama had only fairly recently established programs in business. All of these states had graduate programs in education and the medical sciences.

In answer to strong pressure from Governor McMath, Arkansas legislative leaders, and later the Arkansas Industrial Development Commission (AIDC), things began to happen. Expenditures for books for the library increased, and in 1968 funds from state appropriations, federal funds, and borrowing made possible the building of a new library. The move to diversify the faculty continued with new additions from Illinois, Indiana, Ohio, and Iowa. All non-tenured lower level faculty members felt pressure to complete their degrees.

With the completion of an M.B.A. and Ph.D. curriculum in business administration arranged in 1959–1960, the next step was to get it up and operational. Arkansas followed a time-tested program which was soon adopted at universities all over the nation at small schools and huge state universities, though usually not at Ivy League colleges or church- affiliated schools. Graduate assistants usually assumed the load of the freshman and sophomore level classes. In return for teaching half-time, they received remuneration which, together with the GI Bill assistance, supported them, and in many cases, their families though graduate school. This formula, which has been roundly criticized by many people, especially the parents of today's undergraduates,

nevertheless has become the prevailing pattern in all but the most expensive private schools. The two programs, the undergraduate and the graduate programs, are mutually interdependent. Maintaining a tenured faculty large enough to handle all the freshman and sophomore classes would require a level of funding most state legislators would be unwilling and unable to handle. Graduate education is expensive, and most state universities are constantly struggling to come up with the resources that are needed. Since the business and commerce of the state are the chief beneficiaries of graduate schools, a strong program of attracting grants and graduate assistance has been put into motion in most states and the level of private business support has increased notably, the U of A College of Business being a prime case.

The first problem of the new graduate program at the U of A College of Business was to secure students. Obviously there were not enough candidates in our own senior class. In answer to this problem, Dr. Russell Westmeyer, the first graduate program director, built a file of schools having no graduate program of their own who would be willing to help us recruit members of their senior classes for the new graduate program in Fayetteville. Candidates working on a master's degree would not be given primary teaching duties; their assistantships would include paper grading and giving exams. Candidates for the Ph.D. could be given teaching assistantships.

Following World War II there was a great leap forward in education in the postwar period—particularly graduate school education, especially in the southern states. It has often been observed that the GI Bill was one of the best pieces of legislation Congress ever passed. Without it the United States would have missed a whole generation of professional people, engineers, scientists, business leaders, educators, and health specialists.

As a manpower economist, your author was asked by the AIDC to supply some answers to questions from companies

considering moves to Arkansas. Quite naturally they had concerns about the quantity and the quality of labor available to a new employer. The quantity question was fairly easy to handle, since statistics from the census bureau and from the Employment Security Division were readily available. Questions of quality were much harder to handle. The nature of the new company's operation was very important. If it was a semi-skilled operation such as operating sewing machines or assembly line operation, then new employees could be quickly trained. On the other hand, skilled or high-tech industries required labor which was in short supply in Arkansas. So the route to industrialization is long and painful. The low-pay, low-productivity jobs come first, and then, as the educational system changes, the high productivity, "think" jobs arrive. Since new employers did not count the unemployed as being potential employees, but rather expected to upgrade present employees, the attitudes of Arkansas employees toward the time clock, strict supervision, production quotas, and pay scales were of interest in deciding to relocate to Arkansas.

Fortunately, there had been some good work done in the area of employee attitudes, and a questionnaire was available from Science Research Associates. Administration of this questionnaire to several thousand employees of a number of large corporations resulted in norms in all of these areas of employer concerns. The measurements are relative, of course. Some degree of unhappiness will always exist, but what degree of dissatisfaction is "normal"? For example, if the norm appears to be around 18 percent and a given company shows 50 percent, it has a real problem. This questionnaire as applied to Arkansas workers generally came up with good results. Some employers reported disturbing episodes such as high absenteeism when the deer season opened or the white bass were schooling, but these things leveled out with added industrial experience.

A very vital aspect of the struggle to industrialize was the very poor transportation system in Arkansas. The federal government led the way for all the states with the program for interstate highways. Again, however, the prevailing interstate network has been east to west, as has the pattern for all modes of transportation in the U.S. The southern states, especially Arkansas, suffered then and now with poor north-south transportation. The western half of Arkansas still lacks a north-south interstate. I-49 exists on paper, but it will likely be years in fruition.

In 1952 Arkansas enacted the Mack-Blackwell amendment, taking the highway department away from the governor's office and establishing a separate state highway commission, which would determine road improvements, new and upgraded for the state. Prior to this establishment of the commission, the district highway engineer had been the emperor of his district. He hired and fired, bought equipment, determined what roads would be built, and established salaries and pay grades for the highway employees of his district. Governor McMath felt that order and fairness needed to be established in the highway department. This meant job studies, common job titles, and a uniform pay scale with a pattern for upgrading based on seniority and performance. The chairman of the highway commission, Olen Hendrix, requested that the U of A conduct a non-partial scientific study to modernize the state highway department. Prof. Henry Alexander, chairman of the political science department, was named chairman of this study committee. Other members were Prof. Robert Bisset of the engineering department, Prof. Tom Smith of the management department, and Prof. Darrell Spriggs of economics. This committee made a study of the highway departments of the contiguous states, Oklahoma, Kansas, Texas, and Mississippi, using the Federal Guide for Municipal Job Titles. This committee came up with standardized job structures. An

interesting sidelight of the study was that Arkansas came up with several unique job titles because the Arkansas State Highway Department operated at that time three ferries for auto and truck traffic in the state. So the titles of ferryboat captain, deck hand, etc., called for some imagination on the part of the study committee. Upon recommendation by the highway commission, the report was adopted without change by the legislature and put into effect by Orval Faubus, former chairman of the highway commission and the new governor of Arkansas.

The election of a governor from Northwest Arkansas reflected the shift in economic power and political influence from downstate Arkansas and especially Pulaski County to the three counties of Northwest Arkansas. This shift in economic power resulted from the decline in the importance of the old cotton economy and the great increase in two other agriculture commodities, namely poultry and livestock. Even its political critics admit that the great engines that drive Arkansas's economy are poultry, livestock, and now retailing.

The great importance of air travel and transport cannot be overlooked. From the chartered Piper Cubs and the Beechcrafts operated out of Fayetteville airport by Mr. and Mrs. Ray Ellis, chiefly for the benefit of the University of Arkansas, to the new regional airport at Highfill represents fifty years of research and diligent work by many people, including the work of U of A professors Edward Reed and Harold Dulan in banking and taxation. The efforts of Wal-Mart, Tyson, and other large corporations without doubt hastened the recent opening of the new airport, which has already had a great deal of expansion in terms of the number of airlines moving in and the growth of daily loadings.

Another very vital aspect of economic development has been the solution of the water problem. The building of the "two-ton" system promises to solve the water problems of western

Washington and Benton counties, but long before that a serious water problem existed in the eastern half of Northwest Arkansas as well. From pumps on the White River to Lake Wilson, Lake Fayetteville, and finally Beaver Dam and Beaver Lake has been another fifty-year battle, which for the moment has solved the problem—so much so that the Grand Prairie section of the state has made mention of a possible pipeline to Beaver Lake for more water. The financial and practical aspects of that program are only speculative at present.

What are the problems of the future for Arkansas? Probably the most pressing are the economic development of the old cotton area, the Delta; the eventual completion of the north-south interstate; and a solution to the status of the higher education system, a system that is presently much too large for the state's population. Local pride and economic gain seem to make any reallocation of resources unlikely. Indeed, the great increase in city colleges is spreading the meager resources of the state even thinner. Other problems which face all states, such as social services and penal institutions, plague Arkansas probably more than most states because of Arkansas's low incomes and ineffective tax structure.

The final conclusion must be that, although Arkansas still ranks low among the lower forty-eight states, it has had a remarkable growth in the last half century and remains "the land of opportunity" with a brilliant future.

STUDY CLUB OF PRAIRIE GROVE 1914–1918

BARBARA BROWN

On March 9, 1914, Mrs. Van W. Carl, Mrs. E. L. Conry, Mrs. A. W. Bevers, Mrs. F. A. Bradshaw, Miss Mallie Dyer, Miss Anne Magruder, and Miss Emma Blakemore met in Mrs. T. M. Blakemore's home for the purpose of organizing a club for "study along some particular line." Registration was held open for two meetings, and Mrs. M. L. Hildebrand, Mrs. W. F. Bell, Mrs. J. P. Harris, Miss Betsie Gray Campbell, Mrs. Oscar Dearing, Mrs. J. P. Edmiston, Mrs. R. A. Stewart, and Mrs. Mac Rollans were elected to fill the limit of fifteen members. During the first year several ladies dropped out, and Mrs. J. C. Parks, Mrs. Ivan Thomas, Mrs. Earl Cunningham, Mrs. Fannie Rogers, and Mrs. Lincoln E. Maupin took their places.

The group quickly elected officers, appointed a constitution and bylaws committee and program committee, and chose their first theme of study, Tennyson's *Idylls of the King*. Four days later they met to complete the organization of the club, approve the constitution, and decide to meet on alternate Saturday

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Barbara Brown is a native of Texas. After living in many locales with her husband Ivan, an Air Force officer, they moved to Prairie Grove in 1974. She taught school in Farmington for twenty-four years before retiring in 1999. She has been a member of the Prairie Grove Woman's Study Club for two years. This is her first attempt at writing a history. A future issue of *Flashback* will include her history of the existing study club.

afternoons from 3 to 5 P.M. Officers elected were: president, Mrs. Van W. Carl; vice president, Miss Mallie Dyer; secretary-treasurer, Emma Blakemore. The president appointed Miss Dyer as club critic. Her duties were to call attention to any irregularity of procedure, to correct errors, and to commend good work. The members also chose a name, Study Club; a motto, "We live to learn"; colors, old gold and blue; and flower, white rose.

The constitution and bylaws set forth the following guidelines:

> The object of this club shall be the furtherance of intellectual attainment and the higher development of literary taste through the investigation, careful study and criticism of masterpieces, American and English ... Any lady shall be eligible to membership who is interested in the study of art, literature, or history ... The place of meeting shall be determined alphabetically ... Members shall be elected by written ballot, "yes" or "no," and no solicitations shall be made for membership. When a vacancy occurs, any member may present the name of any desirable member elect. Said name shall be presented to the club one meeting previous to being voted upon. Two "no's" shall be sufficient to reject the person proposed ...

In February 1915 an amendment to the bylaws states, "Legitimate excuse must be given for non-attendance at club meetings; such excuses are sickness, cold or rainy weather. The name of any member who is absent three consecutive meetings without such excuse may be dropped from the roll." Because of the limitation of membership and the practice of voting to elect members, the club had the reputation of being prestigious and exclusive.

Other quotes from the constitution are: "The meetings of this club shall be conducted formally according to some special rules of Parliamentary Law." These special rules were not defined in

the bylaws. "A fine of 50 cents shall be imposed upon any member who fails to bring up her work unless she has a legitimate excuse." Promptness in attendance of meetings and in preparation of club work was stressed. The club critic reported at each meeting with admonitions as, "The club was urged to emulate the example of the President in the preparation of work," and "It was advised that each one endeavor to become acquainted with some authority of Parliamentary Law that our meetings may be conducted formally."

There was no mention of wearing apparel in the minutes, but descendants of some of the members say that they wore hats and gloves to the meetings. Genteel ladies of this era learned music and needlework, so this was a talented group, and many members performed with instruments or sang at the various programs. Even the children were involved, with mention of Little Misses Virginia Hildebrand, Faye Dearing, Mildred Carl, Alfie Bradshaw, and Marie Cunningham rendering vocal or instrumental solos and giving recitations.

The program of the first regular meeting is typical: study of Tennyson's *Idylls of the King*; roll call—each member present answered with selections from Tennyson; leader— Mrs. Van W. Carl; instrumental solo—Mrs. W. F. Bell; biographical sketch of Tennyson—Mrs. F. A. Bradshaw; history and origin of *Idylls of the King*—Mrs. M. L. Hildebrand; sketch of characters and geographical setting of "The Coming of Arthur"—Emma Blakemore—read 60 lines of poem and discussion; vocal solo—Mrs. J. P. Harris.

Minutes described the reports as "interesting, instructive, exhaustive, well-prepared, showed much study, and careful selection of material." Interesting notes in 1914 minutes include December 12, "There was no program because the people were not prepared," and December 19, "Program people were all prepared." The September 1916 minutes state that the club critic

"earnestly urged that each one on the program make her work original as much as possible, that development may be gained. She advised that the books not be brought to the meetings, but that research be done at home and the results be told or written out." One comment made by a member was passed down to descendants, "This is too much study and not enough club."

The secretary corresponded with the Arkansas Federation of Women's Clubs to learn the advantages of becoming federated, but members decided not to federate.

Each member was assesses five cents to purchase a secretary's book. (It was of good quality and is still in fair condition.)

The second year's study was on the history of Scotland. A majority of study club members could trace their ancestry to some ancient Scotsman. Since a good map of Scotland was not available, Mrs. Bradshaw made a map for the club.

Program yearbooks were published, with everyone receiving two yearbooks for which they were assessed thirty-six cents.

The only outside speaker mention was Dr. McKay of Fort Smith, who came to deliver a lecture on Scotland on May 22, 1915. Members took lunch and had an all day picnic session at Mrs. Cunningham's home. Members were each assessed seventeen cents to meet the expenses of the reception for Dr. McKay.

The study of England and English literature was the topic from September 1915 through April 1917. The minutes of September say, "A most excellent talk was given by Mrs. Bradshaw, her subject being the Geography of England; the talk was made more interesting because of the fact that a map, the product of Mrs. Bradshaw's skill, hung where all could easily see the contour of England. The members added some interesting comments on geography, and some interesting pictures were passed around."

Roll calls were answered at each meeting with quotations from literary sources such as one of the Elizabethan writers, "The Merchant of Venice," "As You Like It," Spenser, Bacon, Bunyan, Milton, Isaac Watts, Ben Jonson, Dean Swift, Addison, or Pope.

Although the ladies tried to conduct the meetings formally according to parliamentary law, there were a number of references such as: March 18, 1916—"In the Critic's report she again urged the study of Parliamentary Law. She gave some good advice which is contained in the adage, 'Think twice before you speak.' She pointed out some places where the constitution and bylaws had been violated and advised that we adhere more closely to our own laws hereafter." October 7, 1917—"A motion was made and passed that at each business session the President should give a Parliamentary drill."

On May 13, 1916, an amendment to Article VI, Section II, of the constitution was drafted and approved, stating "Any member who is present and knowingly permits the club to transact business illegally, and such is found to be the case, the member shall be summoned before the club to answer for said misdemeanor, and upon conviction shall be fined in a sum of not less than $1.00, and at the discretion of Club may be excluded from membership. A majority is necessary for said action."

An amendment passed on April 21, 1917, states, "A vote once cast in case of election to membership shall not be open for criticism and any member assuming to do such will be fined in sum not less that 25 cents and not to exceed one dollar ($1.00) at discretion of Club." There was no mention of the infraction in the minutes.

For May 17, 1916, the minutes state, "The Vice President made a few comments in which she compared the present European struggle to the Hundred Years War and The War of the Roses in which all peasantry were killed before the nobility were forced into battle. She said it is generally thought the present

struggle will not be ended until the leaders are forced to the front when they will be willing to make terms of peace."

When the United States became involved in World War I, patriotic work was undertaken by the club:

> Members collected manila envelopes and old linen and cotton for which there is great need. Donated old clean rags to the hospital at Fayetteville. Also collected fruit and vegetables for hospital. Some cotton and old table and bed linen for hospital use, 40 jars of fruit collected and sent to the Fayetteville City Hospital. Sewed one afternoon each week (Tuesday) on Red Cross garments at the sewing room at the Southern Mercantile Company. Cotton collected was used in the Red Cross work. Linen was sent to National Surgical Dressings Committee in New York City. Each member present donated 5 cents for postage necessary to send the linen.

On March 2, 1918, the work for the next year was discussed, and it was suggested that the present war was the all-engrossing subject. The secretary was instructed to order the series of club study topics which may be obtained from the Woman's Committee of the Council of National Defense. But on April 27 the club voted to dispense with the program for the remainder of the year 1917–1918 and have no more meetings until September 1918, when the program as outlined by the Council of National Defense would be begun.

The Study Club did not reconvene.

J. WILLIAM FULBRIGHT: THE CAUTIOUS LEADER

BENJAMIN H. T. PURVIS

James William Fulbright served as an Arkansas United States congressman for thirty-two years. From 1942–1944 he served in the House, where his Fulbright Resolution defined the United States's role in the postwar world as a member of a world council organization, later named the United Nations. From 1944 until 1974 Fulbright was a member of the U.S. Senate. He wielded considerable influence on the fate of American foreign policy while serving as the head of the Foreign Relations Committee from 1959 through 1974. The peak of the senator's influence came during the years of Lyndon B. Johnson's administration. During these years Senator Fulbright would go from one of the administration's greatest allies to one of its greatest thorns.

Fulbright was born in Missouri in 1905 and raised in Fayetteville. He attended the University of Arkansas and went to Oxford on a Rhodes Scholarship. Before being elected to Congress, he served as president of the U of A from 1939– 1941.

As an elected official Fulbright sought to defer to the will of his constituents, but on matters concerning foreign affairs he felt that he had been given the power to vote and act as he saw necessary.[1]

These paradoxical beliefs are best expressed in Fulbright's anti-Vietnam stance, coupled with his anti-Civil Rights position.

Benjamin H. T. Purvis is a senior majoring in history at the University of Arkansas, Fayetteville. This article is taken from a paper written for a course under Prof. Jeannie Whayne, "Arkansas and the Southwest." Purvis is serving as an intern at the Washington County Historical Society for the fall 2002 semester.

Fulbright believed that he should follow the opinions of the majority of his constituents on the Civil Rights issue. He also felt that this was a necessary political stance to ensure his reelection in Arkansas. With foreign policy Fulbright sought to follow his own expertise and knowledge.[2]

Fulbright favored American intervention in Southeast Asia during the Kennedy Administration, stating that he supported military intervention in Vietnam, "'if they were considered necessary and if the nations concerned wished them.'"[3] Yet he failed to apply his own objections of intervention in Laos to intervention in Vietnam. According to journalist Arthur Krock, Fulbright stated on an April 1961 *Meet the Press* interview that where the geography of the country is poor and where the population of the country does not favor their own sovereignty, "'no military intervention by the United States should even be contemplated.'"[4]

Fulbright continued to advocate a globalist stance when Lyndon Johnson took over the presidency. The two men had served in the Senate together and were good friends in 1964. Although the events of the Tonkin incident remain a mystery, what is known is that the military reported that it had been attacked by North Vietnamese forces in an unprovoked act of aggression. The public and the press believed the story, as did Senator Fulbright, who also trusted the word of his friend, President Johnson. When the Johnson administration sought a legislative approval of an escalation in the Vietnam conflict, they approached Fulbright to sponsor the bill. Fulbright agreed and defended the measure despite its broad language. Only in 1968 would Fulbright open hearings which questioned the Tonkin report by the military and the administration.

In 1965 U.S. intervention in the unstable Dominican Republic brought Senator Fulbright's criticism. In a speech which began the serious decay of the Fulbright-Johnson friendship, the

Arkansas senator accused the administration of over-reacting and attempting to maintain a pro-U.S. government in a country of minimal importance to U.S. interests.[5] According to McGeorge Bundy, President Johnson requested total loyalty from his friends. When Fulbright publicly criticized the administration, Johnson, in his insecure manner, felt betrayed.[6] Johnson became threatened enough by the Foreign Relations Committee hearings to order strict surveillance of Fulbright and other "dove" senators.[7]

Thus began Senator Fulbright's dissension from the Johnson Administration. In 1966 the senator became an outspoken critic of the president's Vietnam policy. Until the end of Johnson's presidency, Fulbright came to see the president as manipulated by the war industry and fanatical U.S. interventionalism. Fulbright did not object to the ends of the Johnson foreign policy, but he objected to the means which were employed to reach this end. Fulbright maintained his life-long advocacy for diplomacy and economic measures to aid nations rather than military force.[8]

Back in Arkansas a February 1966 article in the *Arkansas Gazette* declared that Arkansans were divided on Fulbright's dissension. The paper declared that "most Arkansans still support the president on Vietnam."[9]

But it was also reported that since Fulbright's denial from White House social gatherings, his stock had risen with many Arkansans. Rural areas were particularly supportive of the senator. The *Blytheville Courier* stated that "'Since war is intolerable, we would rather see our senator in the doghouse while searching for a solution than in the White House dining room endorsing tired platitudes over the glasses of Moselle.'" The *Gazette* also reported that Fulbright had increased the state's knowledge of the war with his public hearings.[10]

In an analysis of fifteen randomly selected constituent correspondence letters, twelve favored the Fulbirght Vietnam policy, while three disagreed with the senator's stance. One such

letter from Dr. and Mrs. Adamson of Little Rock declared that:

> We do not agree fully with your conclusions, but this debate is essential to our understanding of the problem. The information which the public has come to receive under the "controlled" release program seems to be used not only for security but also for political reasons. It is only through the telecasting of hearings such as yours that the public can gain any significant facts of the problems that are facing our nation.[11]

The claims of the *Gazette* regarding the hearings are here reinforced. It seems that the Adamsons were aware of the increasing number of lies that the Johnson administration told the public. The Adamsons perceived a lack of political slant in Fulbright's hearings, which were reinforced by the *Eagle Democrat* of Warren. The *Eagle* endorsed Fulbright for reelection in 1968 but declared the senator "is probably the poorest politician who ever represented this state in Washington."[12]

Some constituents, however, such as Steve Amos of Fort Smith, saw their senator's inquiries as assisting the enemy by creating a divided home front. Amos, an eighteen-year-old admirer of Fulbright, believed that Communism was a monolithic threat to free institutions of the world.[13] This was a belief which the senator attempted to eradicate as too influential and outdated in American foreign policy.[14] Senator Fulbright sent the young man copies of recent speeches "which may give you a better understanding of my position."[15] This was standard practice for those who wrote in disagreement to the senator.

Amos's opinion was held by Gov. Orval Faubus also. The governor spoke out against Fulbright, saying, "'there's no question but that it encourages the enemy... They will distort it to show weakness in our position as far as support of the president is concerned.'"[16]

Fulbright's mood during the peak of his influence remained

pessimistic. In response to a 1966 constituent letter which endorsed his Vietnam stance, Fulbright thanked the supporter and wrote back:

> This is the most frustrating problem I have encountered during my entire public life, and I am not optimistic about the prospects for bringing about an early end to the war. I have done about everything I know to try to change the Administration's approach to the war, but I detect very little effect, and I am not at all sure they want to change their policy.[17]

During his political career Fulbright continually possessed a soft-spoken, critical, analytical tone. The response in this letter shows these qualities and conveys a great feeling of frustration which the senator must have possessed during a time of escalation and stagnation in the Vietnam conflict. The tone of Fulbright's response also hints at a sense of defeat during this period of time. Senator Fulbright began to realize that the war would drag on at least until the presidential election of 1968.

Throughout 1967 and 1968 Fulbright continued his public hearings concerning Vietnam. Constituent letters in 1967 remained positive, with thirteen supporting the senator and two disapproving of his policy.

McDowell Turner of Hope, the author's grandfather, wrote in support of the senator's defiance of President Johnson: "It is also good to know that you have the 'guts' to question the President's foreign policy. When we accept everything the President attempts to do just because he is a Democrat we're in for trouble."[18] Turner was a veteran of World War II and was a member of the Arkansas Draft Commission during the Vietnam War. He resigned his post in 1967, when he came to feel that our involvement in the conflict was inappropriate.[19]

Carl Taylor of Booneville expressed admiration for his senator when he wrote, "I only wish that more people in

Washington would stand on their feet and think for themselves."[20] Fulbright continued to receive encouragement from his constituents as he grilled the likes of Secretary of State Dean Rusk and stressed a limited national commitment.[21]

Fulbright continued to receive a majority of positive letters in 1968, with fourteen of fifteen letters supporting his stance on the war. I. H. Perkins of Ravenden Springs wrote to show his support and to relay new that Perkins had received from his son:

> Want you to know we support your program for Viet Nam one hundred percent. I have a son in Viet Nam M. Sgt. George H. Perkins have not heard from him in a long time now but do hope and pray he is still alive. He is a professional soldier. He says if we would get out of there and quit trying to dictate to those people they would settle their problems in a hurry. He says there are only a few political ambitious ones who are causing all of the trouble. All the Viet Nemise people want is peace. I sincerely hope we will send no more boys to their death over there and that we will bring the ones left home.[22]

Senator Fulbright continued to hope for a resolution to the conflict, telling Thomas J. Nosal:

> I continue to have some hope, though each day it grows more difficult, that this nation will somehow show enough wisdom and exercise enough intelligent judgement to extricate itself from this very tragic struggle in which we have become engaged and which threatens to engulf us all.[23]

On February 21, 1968, Fulbright alleged that Secretary of Defense Robert McNamara misled Congress on the events of the Gulf of Tonkin incident. He "charged that McNamara had presented 'only one side of the story' and had suppressed information that did not serve his case."[24]

Surely the senator wished to atone for his leading the charge for the Gulf of Tonkin Resolution, which gave the Johnson

administration the congressional approval that they needed to escalate the war. Fulbright felt betrayed by the administration, led by his former close friend, by not knowing the full facts of the case.

Fulbright felt personally responsible for much of what had evolved from the resolution:

> 'If I had had enough sense to require complete evaluation I never would have made the mistake I . . .did (N)ormally this committee does have hearings and questions. I don't know why, what possessed me; the background was such that I went along, of course I wasn't the only one...I mean this is not a small matter.'[25]

By July Fulbright was involved in a tense battle with Jim Johnson for his Senate seat. While he campaigned for what would be his final Senate victory, the Johnson presidency wound to a close. Fulbright became increasingly disgusted with the President's lack of commitment to the peace process.[26] With the end of the Johnson administration, Fulbright advocated the need to abandon the international liberalism that the Kennedy and Johnson administrations embraced.[27] Five years earlier Fulbright had been at the forefront of this movement. In 1968 he advocated a more precocious, analytical philosophy which he had carried with him since Oxford but which lacked the Cold War rhetoric of the Camelot era. J. William Fulbright remained the most recognizable Arkansan in the world until the presidential election of 1992 when a former Fulbright mailroom boy, William Jefferson Clinton, won the presidency.

NOTES

1. Eugene Brown, *J. William Fulbright: Advise and Dissent* (Iowa City: University of Iowa Press, 1985), 9.
2. Brown, 10.
3. Ibid., 46.
4. Ibid.

5. Randall Bennett Woods, *J. William Fulbright, Vietnam, and the Search for a Cold War Foreign Policy*, (New York: Cambridge University Press, 1998), 101.
6. Ibid.
7. Ibid., 119
5.Brown, 85–86, 96.
6. Roy Reed, "Fulbright Dissent Brings Double Reaction at Home," *Arkansas Gazette*, February 6, 1966, 3A.
7. Ibid.
8. Dr. and Mrs. Adamson to Fulbright, February 8, 1966. J. William Fulbright Papers, Special Collections Division, University of Arkansas Libraries, Fayetteville (hereafter cited as Fulbright Papers).
Arkansas Gazette, July 28, 1968.
10. Steve Amos to Fulbright, March 3, 1966 (Fulbright Papers).
11. Brown, 54–55, 84.
12. Fulbright to Amos, March 9, 1966 (Fulbright Papers).
13. Reed, "Fulbright Dissent."
14. Fulbright to Howard Alderson, September 28, 1966 (Fulbright Papers)..
15. Turner to Fulbright, April 3, 1957 (Fulbright Papers).
16. McDowell Turner, interview by the author, Hope Arkansas, November 23, 2000.
16. Taylor to Fulbright, March 20, 1967 (Fulbright Papers).
17. Randall Bennett Woods, *J. William Fulbright, Vietnam, and the Search for a Cold War Foreign Policy*, (New York: Cambridge University Press, 1998), 148.
19. Perkins to Fulbright, March 11, 1968 (Fulbright Papers).
20. Fulbright to Nosal, March 18, 1968 (Fulbright Papers).
21. *Arkansas Gazette*, February 22, 1968.
22. Brown, 98.
23. Woods, 176.
24. Ibid., 181.

CORRECTION AND A LETTER

The spring issue of *Flashback* misidentified a photograph, and Tom Galey, a descendant of Jonas Tebbetts, kindly wrote to us to call attention to this error. His letter follows:

Boulder, Colorado
24 September 2002

Ms. DeeDee Lamb
Washington County Historical Society
118 Dickson Street
Fayetteville, AR 72701

Dear Ms. Lamb:

This letter will serve two purposes; first, to acknowledge my interest in the article in your Spring 2002 *Flashback* about "Fighting Charlie Reese," which refers to by Great-grandfather, Jonas Tebbetts, and his family. I must, however, point out an error. The photograph on page 9 refers to the lady as being Judge Tebbetts' wife. This is not the case. It is, instead, the photo of my Great-aunt, Marian Tebbetts Banes, whom I called "Aunt Bit." For this I refer you to her "Journal" and her photograph on page 156. Incidentally, she died in 1943 and is buried next to her sister Lillian (my grandmother) and my parents at Rose Hill Memorial Cemetery in Tulsa. I have very fond memories of Aunt Bit. She lived with us in Oklahoma City from about 1932 until we

moved to Illinois in 1937. During that time I was a young teenager, from 9 to 14 years of age. I think she moved in with us when my Uncle Ted was transferred by the Gulf Oil Company from Pittsburgh to London. She taught me piano for two years, and told me and my brother John stories of the Civil War and "being invited to President Grant's Inaugural Ball" and carried a wondrous, imaginative aura about her, literally from another world, for we two young boys. She would tell us she was going, someday, to write a story about her father and his life.

The other reason for writing is that at one time I had mentioned to you I had a photo of the Galey family taken in 1900, and you wished for a copy of it. It includes my father, seated on his father's lap, age 4, and my uncle Ted, seated on Uncle William's lap, age 6, and my Grandmother Lillian, standing next to her husband, and in the top row, here is Aunt Bit (!), and just at her left shoulder is Great-grandfather Jonas, 80 years old at the time of the photo.

You may know that Lillian was the fourth of John Galey's wives; he had outlived the others, and she survived him by 12 years. I remember her as a lovely lady, so graceful and gentle, a wonderful grandmother to have.

Sincerely,
Tom Galey

Additional letters from Mr. Galey relating Tebbetts family history will appear in future issues of *Flashback*. The photograph he refers to is on the inside back cover.

Flash Back
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118 East Dickson, Fayetteville, AR 72701

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